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What Westminster Seminary Means to Me

By Fourteen Graduates of WESTMINSTER THEOLOGICAL SEMINARY

Chestnut Hill, Philadelphia, Pa.

As a Research Student

EVEN a research student might not be objective when he speaks of something as close to his heart as Westminster Theological Seminary has been to mine. But sometimes, in another land or after experiences which all but break the continuity of one's consciousness, one can discern for the first time rather plainly, clear of emotion's mists, at least the outline of the past. It is, I think, in such a way that I see Westminster now.

Great thinkers from Socrates to Hegel and Kierkegaard have tried to tell us that knowledge cannot be achieved by the mere acceptance of data from a teacher. To know is to follow a long and arduous roundabout way, to struggle to enter oneself into the thought of one's predecessors. It follows that a man cannot know theology if his seminary devotes itself to giving him predigested sermon-material. The seminary must teach a man the skills necessary for theological thinking, namely, the ancient languages, philosophy, and history. As far as orthodoxy is concerned, Westminster is one of the last to maintain this classical tradition of education, the tradition which produced the great public servants of the past.

In a second particular Westminster seems to me to stand without peer; that is, in the unbelievable correlation of all the elements in the curriculum. Men who study in a school where various viewpoints are repre-

sented become so confused by the surface-variations that they rarely penetrate into the heart of things, whereas a Westminster man, having faced in one system right down the line most of the problems which any system of truth must face, can the more readily understand and criticize the analogous problem in another system. A man who knows one system well is far better qualified to do his own studying than a man who has been confused at the outset by the conflict of systems. Without the training I received at Westminster, I should have been utterly unable to do my graduate research.

H. EVAN RUNNER, *Junior Fellow,*
Harvard Divinity School,
Cambridge, Massachusetts

As a Teacher in a Bible Institute

As a teacher in a Bible Institute, I cannot overestimate my indebtedness to Westminster Seminary. Had it not been for the thorough and Bible-loyal training received at Westminster, it is improbable that the present sphere of service would have been granted. After one year at Princeton, which preceded the disruption compromising with Modernism, I entered Westminster for the first two years of her history. I look back upon those two years as the most significant of all seven years of my higher education. Westminster

set a lofty standard as to what should be every man's equipment for the office of Christian minister, evangelist, missionary, or teacher. It is a standard continually borne in mind in our training here of four to six hundred students yearly. To me the very word "Westminster" is the symbol of:

1. Unwavering and intelligent faith in the Bible as the Word of God.

2. A thorough grounding in the content of the Word.

3. A holy zeal in the propagation of the Reformed Faith which was certainly the faith of all the apostles.

4. An instant readiness, required both by God's Word and a renewed conscience, to resist Modernism and every other teaching subversive to the system of truth set forth in the Scriptures. To do this not for any pleasure arising from controversy, and despite the scars of battle usually suffered as a Christian warrior, because false doctrine is not only damning to the souls of men but dishonoring to God.

5. The requirement in the Christian leader of a life which will adorn his profession, made possible more and more through the sanctifying work of the Holy Spirit.

6. The scholarship of a faculty second to none anywhere.

Highly favored are those who are privileged to study at Westminster; also, those whose prayers and gifts make possible the continued service of such an outstanding institution.

W. HARLLEE BORDEAUX

Instructor, Bible Institute of
Los Angeles, California.

As a Secretary Among College Students

If I were asked to make one rather sweeping generalization concerning the Christian students of our colleges, it would be this: The average well-meaning collegiate Christian has a world- and life-view of which his Christianity is merely one aspect; his Christianity is not determinative of his entire viewpoint. At best, this compartment Christianity leaves him bewildered amid evolutionary science, false psychology, humanistic ethics and so on, all of which he senses to be antagonistic to his faith without knowing precisely how or why. At the worst, he fails to see any real conflict at all. His resultant attempts to express

his belief are largely emotional and even anti-intellectual. All too often he seeks Christian fellowship as a means of escape rather than as a help for the inevitable conflict. Not only does such an attitude impoverish his own faith, but it also nullifies many of his earnest efforts to evangelize his fellow students.

I am frank to say that my being able so much as to recognize this problem, with which I was directly concerned for a time, is chiefly due to the thorough and very practical training of Westminster, a preparation grounded in the teachings of the Word of God. But it is one thing to see a difficulty; it is another to solve it. I am glad to have this opportunity to acknowledge my indebtedness under God to Westminster for the solution, inadequate as my presentation of it may have been. The answer for the college student, and for all of us, is found in the application of the complete and consistent Christianity taught at Westminster. For when the student—or anyone else—sees that his Christianity must be at the center of his entire life, that whether his pursuit be chemistry or literature or ethics, his standard must be the revealed truth of God and his aim the glory of God, then no longer will he be serving two masters, and only then will he have an answer for his faith together with a zeal according to knowledge. Thank God for a seminary

with a message like that for an age like ours!

ROBERT E. NICHOLAS
Former Secretary of the
League of Evangelical Students

As a Pastor

As an alumnus of Westminster Seminary who has had seven years in which to put to the test the training there received, I think I am in a position to answer the question: What has Westminster meant to me?

I thank Westminster Seminary for giving me a conception of the system of truth that is set forth in Scripture. If he sees the Bible whole and seeks to preach in full consistency with its unified message, the pastor stands upon a sure foundation in his ministry.

I thank Westminster Seminary for showing me how to use the indispensable instrument for sound Bible study: the exegetical method. The preacher can find no substitute for the approach to Scripture that seeks to discover by attention to the original languages just what meaning was intended.

I thank Westminster Seminary for demonstrating to me the fact that the Bible is capable of defense. How spiritually invigorating, how productive of the note of authority in preaching, it is to see, as Westminster students are given to see, after the shock of conflict, false philosophy and hostile criticism overthrown, the Bible standing triumphant!

I thank J. Gresham Machen and his colleagues at Westminster Seminary for setting me an example of Christian action. If the Bible is true, then the faith it declares must be contended for militantly. The servant of the Lord must cry aloud and not spare.

It is but simple honesty for me to say that through Westminster Seminary were received truly principal resources for any usefulness I have been granted in the ministry.

ROBERT STRONG, S.T.D.
Pastor of Calvary Orthodox
Presbyterian Church of
Willow Grove, Pa.

As a Missionary

"The light shines farthest which shines brightest". Westminster Seminary from its very inception was truly a light in this dark world. It not only

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was a light shining forth in its brilliant declaration of the whole counsel of God but it has been the brightest light by far because of its consistent and uncompromising stand upon the Word of God and the system of doctrine which the Word of God contains, the system of the Westminster Confession of Faith.

As a foreign missionary one cannot seek to walk in the steps of a greater than that greatest of missionaries, Paul, the apostle to the Gentiles. It was he who "shunned not to declare unto all the whole counsel of God", and it was he who desired above all else that he might with boldness make known the mystery of the gospel.

Westminster Seminary has helped to prepare me, as I am persuaded no other seminary could do, to "declare the whole counsel of God" and to "open my mouth boldly" for the gospel, to those whose eyes are blinded to the truth, who are in utter darkness and are under the power of Satan. Because Westminster Seminary has taught the whole Bible as the inerrant Word of the Triune God, the only rule of faith and life, I can truly say with the apostle, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek".

RICHARD B. GAFFIN

Orthodox Presbyterian Missionary
on Furlough from China

As a Chaplain in the Army

Eight months of active duty as a chaplain with the army of the United States have caused me to appreciate more than ever the three years spent at Westminster Seminary.

In these times of crisis and peril there is no substitute for the gospel of Christ. It is a joy to minister to the men of the armed services and to give them the same message that was made so central during our studies at Westminster.

If ever we need a firm place to stand, and a deep, unshakable conviction of the truth and power of God's Word it is now. I am sincerely glad that I was able to attend a seminary which gave the Book its rightful place, and did not substitute finespun theories of men for the certitudes of divine revelation.

H. CLIFFORD BRISTOW
Post Chaplain,
Fort Hamilton, N. Y.

As a Home Missionary Among Indians

Armistice Day morning I heard a Reverend Mr. Davies talk about "Liberty" during a devotional quarter hour over the radio. He dove off from "Where the Spirit of the Lord is, there is liberty", and floundered about in the murky waters of human speculation until the end of the period. After the man had finished I said to Mrs. Davies, "If John Davies had not gone to Westminster Seminary, he might now be talking like that, instead of preaching the Good News of salvation through Jesus Christ our Lord!"

The doubtful and uncertain note in the above-mentioned talk reminded me of the many speeches I made in Cicero Club in college. The fever of liberalism had infected me. It was not a pleasure to speak, because I had nothing positive to speak about. Since those days in college I have often thanked God for leading me to Westminster Seminary. There I became firmly grounded in the faith. I was led to see that scholarship was not inconsistent with a deep and abounding faith in the Word of God. Learned professors led me to consecrate my life to missionary service. Now I teach little pagan Indians the following song and they in turn teach it to Roman Catholic nuns:

"The B-I-B-L-E, yes that's the Book for me.

I stand alone on the Word of God.
The B-I-B-L-E."

JOHN DAVIES
Gresham, Wisconsin

As a Science Teacher

I am a science teacher and it may seem surprising when I say that Westminster helps my work. However, since Christianity cannot be divorced from any department of life, neither can Westminster, for the two are parallel. The consistent view of Christianity that Westminster gives puts science in the proper theological light, and science must have this in order to be true science. Science is more than facts—it is interpretation. To give a true interpretation, we must give a Christian one and we get that at Westminster. I have found the courses in apologetics and evidences very helpful in this, although all the courses at Westminster focus at the same point.

Because of Westminster's training, I can lead boys to a proper view of

God's creation. Since a teacher's life is not confined to the classroom, my training is constantly used in giving out the truth in pulpit, Sunday school and Bible class.

EARL B. ROBINSON
Stony Brook School for Boys,
Stony Brook, New York

As a Chaplain of a Christian Sanatorium

At Westminster Theological Seminary theology is not a subject checked with arid wastes and dull patches. It is vibrantly alive at every point. The sovereignty of God is not taught as a chilly abstraction. It is taught as a living certainty that is first of all objectively true—true as creation, true this very hour. At the same time the truth is exercised with fearlessness and applied with consistency. At Westminster Seminary, therefore, the Word of God in all its fullness is taught as the eternal, living truth that can be, must be, and is the only true meat for the human soul. For that reason, among others, study at Westminster is a sustained, self-respecting joy. For that reason, among others, one carries with him from Westminster an intense desire to apply that eternally sure and that eternally alive truth of God to his work in dealing with sinful men and women who need the bread of life so poignantly, to men and women who must learn to know and adore the Christ who is the only way to the Father's house, where life is truly lived abundantly. These convictions and this dynamic, bred so effectually at Westminster Seminary, are by God's grace the directive and sustaining powers that guide me as I seek to point the mentally ill and the nervously shattered to that life which Jesus came to give "more abundantly".

EDWARD HEEREMA
Spiritual Advisor,
Christian Sanatorium,
Midland Park, N. J.

As a Teacher in a Theological Seminary

No one ought to teach in a Christian theological seminary unless:

(1) He believes the Bible to be the inerrant Word of God, the only rule of faith and practice. Westminster supplied me with scholarly evidence for the inerrancy of the Scriptures and established in my mind and soul the absolute conviction that the Bible is God's inspired revelation.

(2) *He has a consistent theological position which will unify all his teaching.* That of the Reformed Faith taught at Westminster most accurately represents the teaching of Holy Scripture and therefore prepares one in the best possible way for imparting instruction in a theological seminary.

(3) *His education has been both scholarly and orthodox.* There is a need for the best of tools and the best of skill in the use of those tools. Because Westminster's academic standards are so very high, its students are well equipped with the necessary tools and receive adequate training in their use. But tools may be used as instruments of destruction, and in this day when Modernism is employing them to destroy true Christianity, Westminster is teaching its students to use them for the defense of the gospel once and for all delivered by God unto His people.

I thank God for the splendid preparation I received at Westminster.

BURTON L. GODDARD
Gordon Divinity School,
Boston, Massachusetts

As a Student in a Modernist Seminary

As I was about to engage in my present program of study in a seminary where the presuppositions of orthodox Reformed theology are repudiated, two questions inevitably occupied my attention. First, has Westminster Seminary given me an adequate conception of the viewpoint of modern theology, and second, has Westminster Seminary equipped me to meet the attacks made upon our Reformed theology by this modern theology?

I am pleased to find myself able to return an affirmative answer to both of these questions. In the first place, I find that Westminster Seminary presents the liberal and radical positions, especially in the field of Biblical criticism, as the orthodox position is not presented in a modernist seminary. It is in my power to boast of having read Wellhausen's "History of Israel" and Schweizer's "Quest of the Historical Jesus", while my fellow-students know next to nothing of the work of W. H. Green, R. D. Wilson and J. Gresham Machen. Not only has Westminster given me a view of these opposed standpoints, but it has also armed me with weapons with which to deal with them. Not only the detailed reply to special attacks in the

field of Biblical scholarship, but the underlying philosophical method has been placed at my disposal, with the result that I find an uncompromising Calvinism capable of rational defense and able to meet the problems of our time as no modern substitute can.

WILLIAM YOUNG
Union Theological Seminary,
New York, N. Y.

As a Missions Secretary

The mission staff of The Orthodox Presbyterian Church consists of thirty-five men, thirty of whom are graduates of Westminster Theological Seminary. Of the ministerial members of the missions committees, all but two are either graduates of Westminster Seminary or professors in that institution. Thus probably a larger proportion of graduates of Westminster either are missionaries themselves or are closely connected with the missions enterprise than of any other modern theological seminary. The graduates of Westminster who volunteer for missionary service are not merely zealous young men who have counted the cost of this kind of service, but they have a knowledge of the Word which gives their zeal direction, and enables them to be witnesses in the Biblical sense of the word. A seminary which thus practically manifests its missionary zeal cannot but mean much to a missions secretary. A seminary which sends out so large a proportion of its graduates equipped and willing to give their lives for service in the home and foreign missions field is indeed a seminary in which those who love the Lord and His gospel, and who long to see that gospel proclaimed to the uttermost part of the earth, can have the highest confidence.

ROBERT S. MARSDEN
General Secretary of the
Missions Committees of
The Orthodox Presbyterian Church

As a Student in a Modernist University

Since coming to Harvard Divinity School I have been profoundly grateful to Westminster Theological Seminary for two things especially: first, that Westminster accurately described the teaching of a modern theological school; and, secondly, that it effectively criticized it.

With regard to the first point, I would say that I now know liberalism better than when I left Westminster;

but I do not know it any differently. I have found liberalism as I was told I should find it. This may appear insignificant but I dare say that no Harvard Divinity School student who came to Westminster for graduate work would say: "I found 'fundamentalism' as I was led to expect it". It is not that Harvard misrepresents our position as much as that, generally, it fails to represent it at all. Just as Harvard tends either to caricature or to ignore the Reformed theology of today, so many conservative institutions tend either to caricature or ignore liberalism. I am grateful to Westminster for presenting the situation just as I found it.

Secondly, in that Westminster analysed accurately I feel that it refuted conclusively. It took the hard road of defending the authenticity of the Bible against its innumerable attackers when open to it was the easy road by which, while sacrificing the Bible, one endeavors to retain Biblical doctrines. I am grateful to Westminster for withstanding liberalism to the face.

Harvard means to me: high academic standards and true tolerance. Westminster means this and more—it is the place where I beheld the glory of the Only Begotten, full of grace and truth.

JOHN H. GERSTNER
Harvard Divinity School,
Cambridge, Massachusetts

As a Translator of the Bible

Westminster meant to me far more than I can tell in so short a compass. It was there I learned that even a small problem is worth much study if that problem is related to the Bible. There are many translations of the Bible that are completely unusable, not only because the translators lacked linguistic method but also because they lacked an ideal of Biblical scholarship. Westminster made my belief in the verbal inspiration of the Scriptures a burning faith. One needs such a faith when he is working in a language where it is easy to find a word that conveys the approximate idea of the original, but very hard to find the word that conveys the exact idea. We work hours on one word because we know that word in the original to be the exact word the Holy Spirit has chosen.

Above all, the teaching of Westminster deepened and enriched my

conviction of the absolute sovereignty of God. Faced with a task of evangelism that is humanly impossible, we instead give our time to translation. If we are told that it is an impractical work, that we would do better to preach instead of translating, we answer, "He who converts souls according to His own will has promised

to do so where His word is given out, but has given no such promise where His word is not known. We devote ourselves to the task He has commanded and leave the rest to His sovereign will." Thank God for Westminster!

OTIS LEAL,
Lynwood, California

Aggressive Tract Evangelism

By the REV. PROFESSOR EDWARD J. YOUNG

For the Committee on Christian Education of the Orthodox Presbyterian Church

A FAITHFUL Christian lady writes, "The tracts you sent some time ago were so good". "Your literature is just what I have been looking for", writes a minister in the Presbyterian Church in the U.S.A. And these remarks are typical of the many reactions which have reached the Committee on Christian Education of The Orthodox Presbyterian Church. The first year of the committee's policy of aggressive-tract evangelism has come to a close, and there are indications that the policy has been a wise one. Thousands of tracts have been distributed throughout the country.

What is this program of aggressive tract evangelism? It may be briefly stated as follows. By means of widespread distribution of Christian literature, the committee hopes to reach those who would otherwise not hear its message. To cite but one instance of what was done this past year, a copy of *Why The Orthodox Presbyterian Church?*, by the Rev. John Patton Galbraith, was mailed to every student in every theological seminary under the jurisdiction of the Presbyterian Church in the U.S.A.

This effort must be increased during the coming year. Not only will tracts be sent to students and members of the Presbyterian Church in the U.S.A., but also many college and high school students will receive our literature. As opportunities arise and as circumstances permit, tracts will be mailed in ever-increasing numbers. Already great quantities of our tracts have been used in army camps, home-to-home distribution, colleges, and in many other ways.

Short Tracts

What is the literature which the committee distributes? It may be classified under the heading of "short and long tracts". By short tracts are meant those which carry a brief message, which may be slipped into an envelope or under the front door. These short tracts cover a wide variety of subjects. In the near future the following will be ready for distribution, "Death in the Market Place", "Awake, Thou That Sleepest", "Lest We Forget", "Life's Greatest Question", "The Auburn Heresy", "Arminianism in the Pilgrimage of a Soul", "What About the Bible?—twenty questions about the Bible for high school students—", "From Dr. John Owen", "The Grace of God", and others.

In addition to these, other short tracts covering a wide variety of subjects are in course of preparation. It is the aim of the committee to publish, as soon as possible, tracts on every doctrinal and practical subject. An invitation is herewith extended to every member of The Orthodox Presbyterian Church to submit tracts which he believes will help in the propagation of our message. Pastors who feel the need of a tract or tracts to meet some problem with which they are faced are urged to prepare manuscripts and to submit them to the committee.

Long Tracts

The long tracts are little booklets, of uniform size and appearance, which may be bound and kept as a library of reference. Their sale has been phenomenal. During the past year, two new editions of *Why the Orthodox*

Presbyterian Church? were printed, and the supply is now practically exhausted. This splendid tract has probably been the most widely distributed of any literature published by the committee. Plans are in preparation to have a fourth edition ready as soon as possible.

The first edition of *The Covenant of Grace*, by the Rev. Calvin Knox Cummings, is exhausted and a second edition is now ready for distribution. Dr. Machen's splendid pamphlet, *Is the Bible Right About Jesus?*, has also proven to be very popular.

In the immediate future two new long tracts will be available. One of these, *The Auburn Betrayal*, by Murray Forst Thompson, is announced in this issue. It is provided with the text of the Affirmation and with a list of signers prepared by the Rev. Robert S. Marsden. The other tract is a devotional study, *The Sovereignty of God*, by the Rev. Professor John Murray.

Distinctive Tracts

The committee's tracts are distinctive. They are not tainted with that semi-Arminianism which characterizes so many tracts today. The committee desires to meet the needs of all classes of persons and to provide literature for all purposes.

The opportunities which God in His grace has placed before us are boundless. The world today is deluged with the propaganda of Communism, Nazism, Socialism, Modernism, Arminianism. Let us duplicate, even exceed, these efforts by the widespread distribution of literature which presents consistent Biblical Christianity. Your contribution may be sent to Mr. Charles A. Freytag, Treasurer, 4 Fairmount Terrace, West Orange, N. J.

The outside world is beginning to hear from The Orthodox Presbyterian Church. It is beginning to learn that, despite all wishful thinking, The Orthodox Presbyterian Church is not dead but very much alive. Will you who read this message pray to God that, as there goes forth this winter and spring an avalanche of dignified, courteous, militantly Presbyterian literature, His rich blessing may attend this effort? May there be some who, amid the conflicting voices to be heard on all sides, will thus be drawn to the conviction that "there is one God and one Mediator between God and men, the man Christ Jesus".

The Structure and Terms of New Testament Eschatology

Amillennialism in the New Testament: Part IV

By the REV. ROBERT STRONG, S.T.D.

Pastor of Calvary Orthodox Presbyterian Church, Willow Grove, Pa.

A LARGE assignment is to be undertaken in this article. Here we must quickly examine the broad patterns of the New Testament teaching about the things to come and we must begin the survey of the terms the New Testament uses to denote the second advent of the Lord Jesus Christ. This done we shall be in a position to look closely, in the several following articles, at the passages dealing in detail with the return of Christ.

Three main patterns are to be found in New Testament eschatology. The first is what we may call the "last days" concept. The New Testament point of view is that the "last days" began with the first advent of Jesus Christ (cf. Heb. 1:1, 2; Acts 2:17; I John 2:18; James 5:3; I Pet. 1:20; Heb. 9:26). The impression one gains from such passages as these is that with the incarnation of Christ was introduced the final period of the world's history.

A second pattern found in the New Testament eschatology is called by the noted scholar Geerhardus Vos the "semi-eschatology" of the New Testament. By this term he refers to the way in which Paul, for example, regards the heavenly world and the earthly sphere as parallel states, to both of which believers in Christ belong. The advent, death, and resurrection of Christ have thus not only brought in the last days or period of world history, but have actually introduced the Christian into the eternal order. This has come about through the ascension of Christ to the right hand of God. Believers in Christ are mystically united to Him, and they therefore in a spiritual sense inhabit with Him the eternal world (Heaven) while they are physically in this world. This is the thought to be taken from Ephesians 2:6: "God hath raised us up together and made us sit together in heavenly places in Christ Jesus" (cf. Phil. 3:20; Eph. 1:3; Col. 3:1-3).

It is to be pointed out that Paul's emphasis on the Christian's relation

to the upper world by virtue of his union with Christ does not in the least tone down the hope of the Lord's personal return. Paul's purpose was to drive home the truth that a believer in Jesus is primarily an other-worldly person. It is as he sees this that a Christian will really cherish the hope of Christ's second coming, that glorious coming which will make an actuality the experience of spiritual exaltation now possessed only incipiently by the believer. The personal return of Christ is presented as all that awaits to complete the transition through which God's people are passing from the earthly to the heavenly state. For then will occur the resurrection of their bodies, so that body as well as soul may inhabit the eternal order, redemption thus becoming complete.

Two lines of eschatological development in the teaching of the New Testament have now been very quickly traced. The third has to do with the frequent antithesis that is made between the age in which we live and the age which is to come. This antithesis appears clearly in Paul's writings in such a passage as Ephesians 1:21, where he speaks of Christ as having been exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [age], but also in that which is to come". Here the evident intention is to assert the absolute supremacy of Christ. By his comprehensive language, the apostle brings all history, present and future, under the sway of Christ.

There are several other passages in Paul where the antithesis is found, though in these by implication. Romans 12:2, for example, bids believers not to be conformed "to this world [age]", but to be transformed; and the thought is evidently that they are to pattern themselves after the life that will be theirs in the age to come. I Corinthians 1:20 asks the rhetorical question: "Where is the disputer of this world [age]? hath not

God made foolish the wisdom of this world?" Here the wisdom of this world is set plainly in contrast with that of the world to come, or more specifically, with that of the world above, which is, as we have seen, also to be the world that is to come. (Cf. also II Cor. 4:4; Gal. 1:4; Eph. 2:2.)

The antithetical structure often to be found in Paul's eschatology is not first encountered there. It is introduced to us in the teaching of our Lord. There also the distinction between the two ages appears both explicitly and by implication. A passage where the contrast between the ages is made is Mark 10:30. Jesus has said that no man shall leave family or possessions for His sake and the gospel's "but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life". Here the two members of the antithesis are "this time" and "the world to come". Evidently the world to come is the final order, for in it the follower of Christ is to have eternal life.

Even more significant is Jesus' word in Matthew 12:31, 32: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world [age], neither in the world to come [neither in the coming one]". The thought is plain that by the expressions "this world" and "the world to come" Jesus comprehends universal history. This is made still more clear by the parallel passage, Mark 3:29: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation [is guilty of an eternal sin]".

One more reference remains to be examined, Luke 20:34-36: "And Jesus

answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Again there is the distinction between "this age" and "that age" which is to come; again the whole panorama of the future is presented. But there is an important added detail. It has to do with the great event which introduces the age to come. The great eschatological crisis which is to usher in the coming age is said to be the resurrection of the dead; it is this momentous event which bisects universal history. We thus gain the following outline of events: 1. This age (of the gospel of Christ); 2. The resurrection; 3. That age, or the age to come.

The step may now be taken of identifying with the second advent of Christ the dividing-point between this age and the age to come. Among prophetic students of all shades of opinion it is agreed that the bodies of believers will be raised at the second coming of the Lord (cf. I Thess. 4:16). The outline thus becomes: 1. This age; 2. The second advent of Christ; 3. That age, or the age to come.

The question may now be asked: Do these preliminary considerations in the analysis of New Testament eschatology tend to favor any one of the three views about the coming of Christ more than the others?

Let it be at once admitted that a case has not yet been made for any view. And yet premillennialism must be felt to have received something of a reverse from the fact that the New Testament sums up universal history in terms of "this age" and "the age to come". The premillennial scheme looks upon universal history as consisting of "this age", the millennial age, and the eternal age.

A point appears against modern postmillennialism also. The New Testament characterizes the age that is to run until the second advent as "this present evil world [age]". Such a characterization tends to negate the common postmillennial notion that the world will be converted before the return of Christ and enjoy an age of

In the Service

THE editors of the Guardian would like to have the names and addresses of Orthodox Presbyterian church members who are at present in the armed forces of our country. Will the pastors or clerks of sessions please furnish us with this information, and then keep us up to date as additional members are called? We shall greatly appreciate your kindness in doing this.

And why would it not be a good idea for the sessions of churches, or individuals in the churches, to arrange for gift subscriptions of the Guardian to be sent to each of our boys in the camps? The Guardian's club subscription rate of one dollar a year would apply. We are sure the boys would be glad to be kept in touch with their church and their denomination through the twice-a-month visits of The Presbyterian Guardian.

righteousness.

The amillennial view has it that Christ will come back to a world still torn by strife and wickedness, that He will deliver His saints and raise the dead (the righteous to be with Him, the wicked to their final judgment), that Christ at His return will introduce the eternal order. The conclusion may be ventured that the broad outlines of New Testament eschatology do not seem to embarrass the amillennial view. It must remain for the detailed exegesis of the advent passages to settle the issue.

New Testament Expressions for the Second Coming

Every New Testament writer makes mention of the return of Jesus Christ. A variety of terms is used to denote

this great consummating event. It is important to survey these terms. One reason is that many premillennialists seek to represent the coming of Christ as in two stages, stages which in certain instances are to be distinguished from each other on the basis of the term used. The two stages or aspects are called respectively "the rapture" and "the revelation". By the rapture is meant the sudden and possibly secret coming of Christ in the air to catch away from the earth the resurrected bodies of those who have died in the faith and with them the living saints. Then is supposed to ensue a seven-year tribulation (some do not limit it to seven years), which is concluded by the glorious and visible appearing of Christ upon the earth. This is "the revelation" and marks the beginning of the millennium. By many premillennial interpreters a sharp distinction is thus made between the coming of Christ for His saints and the coming of Christ with His saints.

Admitting that not all of the terms used to denote the second coming of Christ make exact reference to one or the other aspect of the second advent, premillennialists of this persuasion hold that some of these terms apply exclusively to one stage of the Saviour's coming. Dr. Feinberg, for example, distinguishes between "the day of Christ" and "the day of the Lord". The following quotation will indicate his reasoning:

In the Rapture the Church is seen removed from the earth; in the Revelation she is seen returning with Christ. At the first event Israel is unaffected; in the second she has all her covenants fulfilled. Evil does not come into view when Christ takes His own to Himself; when He comes with them, evil is ended, Satan is judged, and the man of sin and the false prophet are destroyed. In the first event there are no signs to mark its approach and it is a timeless event; in the second event there are signs to precede its approach and it has a specific time and place in the prophetic scheme of the Scriptures. One is spoken of as the "Day of Christ" and the other is referred to as the "Day of the Lord" . . . Surely, then, premillennialists are warranted in distinguishing between the Rapture, which is solely Church truth, and the Revelation, which concerns all on the earth also.

The New Testament never speaks of the return of Christ as His "second coming". The leading New Testament terms for the return of Christ are,

in transliterated form, as follows: *Parousia*, *Apokalupsis*, *Epiphaneia*, *To Telos*, *He Sunteleia Tou Aionos*, *Hemera* (which appears in a variety of combinations, as "day of judgment", "the last day", "the day of the Lord", "that day", "that great day", "day of God", "day of redemption", etc.).

The term *parousia* means presence; it is often translated "coming". It is recognized to be a technical term for the return of Christ. Sixteen instances of such use are to be found: Matthew 24:3, 27, 37, 39; I Corinthians 15:23; I Thessalonians 2:19; 3:13; 4:15; 5:23; II Thessalonians 2:1, 8; James 5:7, 8; II Peter 3:4, 12; I John 2:28. An examination of these passages discloses that associated with the coming of Christ are the resurrection of the sainted dead, the rapture of them and of living believers, the destruction of Antichrist, and tremendous cosmical changes. The *parousia* will be open and visible, like lightning, and will occur with great and startling suddenness. The use of the word *parousia* gives no trace of the idea of a duplication or series of comings. It denotes a point of eventuation; it strikes a note of momentous finality. Its use in II Peter 3 would seem to indicate that the *parousia* introduces the eternal age to come. The exegesis of that chapter—to be later attempted—will disclose whether this is a legitimate inference.

The term *apokalupsis* means revelation. In most instances it denotes the disclosure of divine truth previously unknown. Dr. Feinberg connects four of the obviously eschatological uses of the term with the coming of Christ for His saints, "the rapture"; three passages using this word he refers to the coming of Christ with His saints, "the revelation". A reading of the passages (Romans 8:19; I Corinthians 1:7; I Thessalonians 1:7-10; I Peter 1:7, 13; 4:13) indicates that the distinction drawn is purely arbitrary. The term *apokalupsis* denotes the second coming of Christ in glory. In its eschatological use it is synonymous with *parousia*. It shows that there will be associated with Christ's coming the blessing and comforting of the living saints and the pouring out of wrath upon the wicked and unbelieving. The emphasis is not on the retributive aspect of the *apokalupsis* of Christ but rather on the deliverance that will then be brought to believers. There is the same element of momentous finality, however, in this term as was seen

to be associated with *parousia*.

The word *epiphaneia* is used six times in the New Testament, five times being translated "appearing" and once "brightness". The latter translation is found in II Thessalonians 2:8, where it is said that when the Lord comes He will destroy the man of sin "with the *epiphaneia* of His coming". In I Timothy 6:14 *epiphaneia* stands alone as the term used for Jesus' coming; the apostle has enjoined Timothy to keep his charge unrebukable "until the appearing of our Lord Jesus Christ". II Timothy 1:10 uses the word for the first advent of Christ. II Timothy 4:1, however, uses *epiphaneia* in the clear eschatological sense: "The Lord Jesus Christ shall judge the quick and the dead at his *appearing* and his kingdom". In the eighth verse of the same chapter Paul speaks of the reward that will be given to all those who love Christ's appearing (*epiphaneia*). The term by its use in this one chapter is seen to have reference to the advent of Christ, the judgment of living and dead, the bringing in of Christ's kingdom, and the rewarding of His faithful people. Titus 2:13 completes the list of verses using *epiphaneia*.

Even though used only infrequently, *epiphaneia* is clearly a term that may safely be classed with *parousia* and *apokalupsis* as a technical designation of the second coming of Christ. It too suggests the thought of the manifesting of Christ's glory openly and visibly, and the thought of reward for Christ's servants and judgment for the wicked.

Dr. Feinberg makes a significant admission when he says after his own examination of these words: "We conclude, then, that from a study of the Greek words [*parousia*, *apokalupsis*, *epiphaneia*] themselves, the distinction between the coming of Christ for His saints and with His saints is not to be gleaned". As our study of these terms has indicated, the conclusion may also be stated that their use in the New Testament all but forbids the making of any such artificial distinction as that made by some premillennialists between "the rapture" and "the revelation". The use of these terms for the second coming of the Lord shows that the second advent of Christ is one coming, having reference both to the righteous and to the wicked.

To *telos*—"the end"—is the standing New Testament designation for

the end of the world. This is the meaning the expression has in the teaching of our Lord (cf. Matt. 24:6, 14). Paul uses the expression in I Corinthians 1:8. He speaks of the Corinthians as waiting for the coming of Christ, "who shall confirm [them] unto the end, that they may be blameless in the day of our Lord Jesus Christ". Thus to *telos* comes into connection with the second coming of Christ. This it does also in I Corinthians 15:24. The detailed exegesis of the passage must wait for later treatment, but it may be pointed out that here it is apparently taught that the coming of Christ brings in "the end": "But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming. Then cometh the end [literally: then the end], when he shall have delivered up the kingdom to God". II Corinthians 1:13, 14 also connects "the end" with the day of Christ's coming. (Cf. also I Peter 4:7.)

There is reason to conclude that to *telos* used eschatologically designates the return of Christ in glory. It is a term well fitted to convey the same idea of momentous finality that was seen to be conveyed in the other expressions we have studied.

In a continuation of this article we shall conclude the survey of the New Testament terms for the second coming.

ALUMNI HOMECOMING AT WESTMINSTER SEMINARY

THE annual Alumni Homecoming day was celebrated at Westminster Theological Seminary on Tuesday, February 10th. About thirty alumni, with their wives and families, were in attendance.

At four o'clock in the afternoon the Rev. Professor John Murray presented a discussion on the moral obligations of the Sabbath. In the business meeting of the Alumni Association, the Rev. George W. Marston of Philadelphia was elected secretary to fill a vacancy. It was also tentatively decided to hold a ministerial conference during the week before Labor Day.

After dinner in Machen Hall the alumni were addressed by Dr. Cornelius Van Til on "The Reformed Faith in Our Day".

The Presbyterian Guardian

EDITORIAL

First Line of Defense

THE other day we noticed a small signplate attached to the license of the car ahead. The sign said something to the effect that "CHRISTIANITY—is America's first line of defense". Apparently this motto is being distributed by some Christian organization for general use.

Certainly we need to be reminded of the importance of the Christian faith in our national life. This country was founded by men who trusted in Christ. One of the signers of the Declaration of Independence was a Presbyterian minister. Our forefathers honored the Book, and it was a much used part of the equipment of every home.

How far we have abandoned that heritage it is difficult to say, but as a nation we are very far away from it. The Bible is still used when men take the oath of office, or when they prepare to give testimony in court. But this is only a formal thing in almost all cases. No doubt many homes still have a Bible, but the number where it is in daily use is far less. The *New York Times* thinks that there is much prayer in Washington these days, probably more at office desks than at bedsides. But we sadly suspect that many of these "prayers" are in no sense Christian prayers. The ability of most men in public life to use strong language, even blasphemy and cursing, does not augur well for the reality of Christianity in their lives. It is argued that this is a Christian nation, rather than a Buddhist or a Mohammedan nation. To that we would agree, and yet one wonders how far the citizens of a Christian nation can go away from Christianity before the nation itself is no longer to be considered Christian. Yes, as a nation we certainly need to be called back to the faith of our fathers.

And yet how inadequate that motto is. The Federal Council would certainly support its truth, and yet

Christianity to the Federal Council is something radically different from what the proponents of this motto believe. For the Federal Council, Christianity is the universal brotherhood of man and the kingdom of God on earth, in the form of a democratic state. The Presbyterian Church in the U.S.A. would support that motto. Yet of twenty ministers who discoursed on the duty of the church in these times, in a recent issue of *The Presbyterian Tribune*, only one stressed the need of preaching the Word of God, the gospel of salvation through the crucified Saviour, and the great and terrible fact of immortality. And there are multitudes of others who would agree that Christianity is necessary to the welfare of America, but whose ideas of the meaning of that word would be worlds away from its true meaning.

In these days it is necessary to make clear what we mean by Christianity. And we mean by it the full and consistent system of truth contained in Scripture, at its core telling the message of redemption, and in its implications affecting every act of man—the system of truth communicated to men by God through His chosen servants, written for our admonition and comfort, and to endure when heaven and earth shall pass away. And we say that no formal adherence to a church, and no mere exploitation of mottoes, will serve to make Christianity our first line of defense.

In the second place, it may be important to note that Christianity is not the defender of any nation or state, not even of America. The Christian is safe in the arms of his Master, but his political state may pass away forever. In Christianity the individual becomes a member of a heavenly city, and that kingdom will not be destroyed. But in due course all other kingdoms will perish.

If the motto we noticed helps to point men to the true Christian faith, we therein rejoice. But if it renders them content in the merely formal possession of an indefinite heritage, it will do more harm than good.

—L. W. S.

The Moon Said No!

WE WERE supposed to have a blackout the other night. We tried our best. All the lights were

turned off. No cars were allowed to show the least glimmer. Even cigarettes were not allowed to be lighted. And this at ten-thirty on a winter night. Reports declared that the attempt was ninety-nine per cent. successful.

But really there was no blackout. It was effectively vetoed by the man in the moon. It almost seemed as if he rejoiced in having no earthly competition, for I think he shone brighter than usual. Without an incandescent bulb showing anywhere, it was still possible to read a book outdoors. Trees and bushes, houses and hotels, rivers and highways all were perfectly visible. And the outdoors was far more beautiful than when the horizon is cluttered up with neon signs and automobile tail lamps.

I think the man in the moon must have laughed pleasantly at the plans of the mayors and the men who had arranged the test, for he had his orders from higher up. He had, in fact, been created to rule the night, and he was determined to do just that, come what might. Men might try for all they were worth to take light from the earth, but they could not black out the sky.

What a parable that is of spiritual things! All over the earth today attempts are being made to black out the light of the knowledge of the glory of God in the face of Jesus Christ. In totalitarian states Christians are persecuted and imprisoned. In democratic states, if there are any, human wisdom and experimental religion unite to black out the authoritative Word of God and the consistent supernaturalism of historic Christian faith. The faithful are few in number, as a few grains of corn on the top of the mountain. And yet the God of the Word, the living and true creator and sovereign, rules in heaven and on earth. All authority is still in the hands of the King of kings. And the light still shines, and darkness has not overcome it, nor indeed shall that light be overcome.

In fact, it is just in the midst of such a spiritual blackout as we are now witnessing that the true glory of the eternal gospel of life through our Lord Jesus Christ stands most clearly revealed. Substitutes have proved a failure. The truth alone can succeed.

No, the blackout test was not successful. The moon said No!

—L. W. S.

Christian Liberty and Good Works

By the REV. EUGENE BRADFORD

Pastor of Faith Independent Church, Fawn Grove, Pa.

LIBERTY is essential to self-determinative action. Men are fighting today as never before to preserve liberty in all spheres of life. In the midst of this struggle we ought to realize that all illegitimate bondage between man and man is the result of man's forfeiture of the liberty which he possessed in the original creation and his consequent bondage to the kingdom of Satan into which he was brought. Man was originally free, being created in the image of God, in knowledge, righteousness, and holiness. His communion with God was immediate and unbroken; and undoubtedly this relationship would have continued forever inviolate had he not sinned. However, he was free to determine his own actions. No compulsion from without was strong enough to limit his freedom of choice. This sphere of personal liberty is essential to the moral government of God, providing the necessary background for moral responsibility. Consequently, when Adam sinned he did so of his own accord.

Having disobeyed the command of God, Adam, and all his posterity as well, became subject to the curse of the law, the wrath of a vengeful God, and the sting of death. Man stood before God guilty and condemned; he had no hope in himself because the law was inexorable, the wrath of God unquenchable, and the sting of death eternal. But that is only a part of the horrible picture. Man's whole nature was corrupted: the eyes of his understanding were blinded so that he could not behold the glory of heaven, his affections were depraved so that he could not love God, his will was enslaved so that he could not obey the law of God. The result of this corruption is twofold: man cannot cease from actual transgressions of God's holy law, and he has "lost all ability to will any spiritual good accompanying salvation" (*Westminster Confession*, IX:3), being dead in trespasses and sins. He does not know God, he does not love God, he will not obey God. He walks according to the course of this world, according to the prince of the power of the air, fulfilling the

desires of the flesh and of the mind (Eph. 2:2, 3). Even those works which in themselves appear to be good spring from an evil heart and are motivated by sinful desires. This is bondage to Satan and to his kingdom of darkness. Man cannot loose himself because Satan is far more powerful; he will not loose himself because he loves the service of the devil.

The Work of the Liberator

It was to destroy this desperate situation that Christ came. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). The threatenings and terror of the law, which should cause man to tremble in anguish of soul, Christ Himself experienced on our behalf. He met its death penalty, thus appeasing the wrath of God and imputing to us the forgiveness of sins. He kept its lofty precepts perfectly and thus earned for us the title to everlasting life. Consequently, through faith in the merits of Christ, the elect are liberated from the curse of the law, the anger of God, and the sting of eternal death.

This doctrine of justification by faith has been attacked in all ages with the objection that it leads to sinning in order that grace may abound. Nothing could be farther from the truth. Such a charge loses sight of the fact that Christ not only performed a great work for us, but He also performs a revolutionizing work in us by the power of the Holy Spirit. Redemption provides for personal sanctification and release from the

domain of Satan as well as for legal justification in the sight of God, and these two are inextricably bound together. In the sixth chapter of Romans Paul argues this from the doctrine of union with Christ. The rite of baptism signifies that we have been united to Christ in His death; thus we receive the benefits which He died to secure. But our union with Christ does not end there. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (Rom. 6:5). As in our union with Him in His death the body of sin is destroyed that we might not serve sin, so by our union with Him in His resurrection we are enabled to walk in newness of life. Since death has no more dominion over Him in that He died once and for all, therefore we must reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Consequently, we are exhorted not to allow sin to reign in our mortal bodies.

It is just at this point that a very practical aspect of Christian liberty comes into view. The believer's liberty in Christ is not only freedom from the curse of the law and the wrath of God, but also from everyday bondage to Satan's dominion. Christ is spoken of as having given Himself for our sins, "that He might deliver us from this present evil world . . ." (Gal. 1:4). Again He is represented as having died "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). The Spirit of God, in His accepted time, sovereignly regenerates all those for whom Christ died, and renews them in the whole man after the image of Christ, so that "if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new". This new creature now knows the truth, and the truth, agreeable to Christ's word (John 8:32), has made him free. The eyes of his understanding are opened so that he is convinced of his utter sin-

Young People's Topics

THE article on this page will be an aid in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, N. J. "Applied Christianity" is the subject being studied during March and April.

fulness and enlightened in the knowledge of Christ; his affections are kindled to love God; his will is renewed and powerfully determined to obey God's law. This renewal by the Spirit of Christ does not, of course, take place instantaneously, but is rather a gradual process extending from the moment of regeneration until the time when the believer enters the state of glory. Throughout that entire period the Christian with confidence experiences in varying degrees the glorious liberty of the sons of God, the Spirit of adoption having broken in him the spirit of bondage which engenders fear and the prospect of judgment. He looks forward with steadfast hope and patient waiting to the day when the groanings of the flesh shall cease and the body shall, with the soul, experience this glorious liberty.

Servants of Righteousness

Paradoxically the Apostle Paul represents Christian liberty as servitude to God and to righteousness. Not only does he speak of himself as the bond-slave of Jesus Christ, but he speaks of all who have been freed from sin as the servants of righteousness. But this subjection, being so radically different from the odious tyranny of Satan, is the service for which man is created and which the renewed man thoroughly enjoys. The inevitable issue of his previous bondage was sin, and the wages of sin death. The fruit of serving God is holiness, and the end everlasting life. The words of George Matheson beautifully suggest that this servitude is true liberty:

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thine arms,
And strong shall be my hand.

Without the knowledge and experience of this freedom in the Lord there can be no truly good works. The great deceiver may comfort unregenerate men with the lie that their works will bring them great reward, but this delusion only drives them farther away from God's grace in Christ, and headlong to destruction. All works that do not proceed from a heart purified by faith, and that are not ordered by the Word of God, and

March-April Book List

MEMBERSHIP in the Christian Book-of-the-Month Club involves only your promise to do one of two things: Either purchase four of the club books during one year, or, if fewer than four are purchased, remit the difference between the club price and the retail list price upon receipt of our bill at the end of the year. You can join merely by sending in your first order and stating that you wish to become a member. Here are the five books offered during March and April:

THE CHRISTIAN FAITH IN THE MODERN WORLD, by Dr. J. Gresham Machen. A book that should be owned by every Bible-believing Christian. Offered at an amazingly low cost. Price to members, \$1.40 (retail list price, \$2; members save 30%).

HIS DECEASE AT JERUSALEM, by Abraham Kuyper. A collection of fifty meditations by one of the greatest theologians of the past century. Particularly suited to study during the Easter season. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

WAR IN THE LIGHT OF PROPHECY, by Theodore Graebner. One of the best books we have read on the subject of Bible prophecies and the present war. Sane and Scriptural, and exceedingly well written. Price to members, 80c (retail list price \$1; members save 20%).

THE PLAN OF SALVATION, by B. B. Warfield. Comprehensive and lucid discussions of the varying views of salvation, from the pen of a master theologian. These famous lectures by Dr. Warfield are a permanent contribution to the field of systematic theology. Price to members, 80c (retail list price, \$1; members save 20%).

THE LIFE AND TIMES OF JESUS THE MESSIAH, by Alfred Edersheim. This standard work on the life of Christ has now been reprinted, more than half a century after its first publication. Two volumes, over 1500 pages, complete references and index. Price to members, per set \$2.80 (retail list price, \$3.50; members save 20%).

that are not performed to the glory of God, regardless of how praiseworthy they may be in themselves, stand condemned by God. On the other hand, the good works of those who have been freed from the thralldom of sin are motivated by love for the Captain of their salvation, so that he who gives even a cup of cold water in the name of Christ shall not lose his reward.

It must also be remembered that the liberty wherewith Christ has made us free cannot but issue in works of piety and charity. The Bible no more conceives of a Christian who does not produce good works than we can conceive of a live clock-spring not moving the pendulum. Though it is the first truth of the gospel that man is saved by grace alone, and not by works, it is equally true that the believer is God's workmanship, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

A Message From England

THE Rev. A. Culver Gordon, former pastor of the Orthodox Presbyterian churches at Bancroft and Manchester, South Dakota, is now a chaplain at Fort Lawton, Washington. In a bulletin used in a recent Sunday service, he reprinted, from a Canadian newspaper, the thought-provoking words of a minister in Bournemouth, England:

"We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing—now the sea-shores are barred: no picnics, no bathing. We have preferred motor travel to churchgoing—now there is a shortage of motor fuel. We have ignored the ringing of the church bells calling us to worship—now the bells cannot ring except to warn us of invasion. We have left the churches half empty when they should have been filled with worshippers—now they are in ruins. We would not listen to the way of peace—now we are forced to listen to the way of war. The money we would not give to the Lord's work—now is taken from us in taxes and higher prices. The food for which we forgot to say thanks—now is unobtainable. The service we refused to give God—now is con-

scripted for the country. Lives we refused to live under God's control—now are under the nation's control. Nights we would not spend in watching unto prayer—now are spent in anxious air-raid precautions. The evils of Modernism we would not fight—now we see what Germany, the seat of this teaching, has produced.”

“Is this,” asks another pastor in The Orthodox Presbyterian Church, “an indictment of us as individuals? as a community? as a nation?”

"We Should Consider . . ."

By the REV. SAMUEL J. ALLEN

Opinions expressed in this column are those of the writer, and are not necessarily those of the editors nor representative of the editorial policy of "The Presbyterian Guardian." Correspondence on the subjects discussed is invited.

The Post-War World

IT SEEMS to most of us that there is too much prattle about the kind of world we are going to have after the war. This is particularly true concerning those who shape the policy of the Federal Council of the Churches of Christ in America.

According to the Philadelphia *Evening Bulletin* of Saturday, January 24th, the above body “urges the churches to withstand any propaganda of hatred or revenge, and to work actively for justice and good will among all racial groups, both in our country and abroad, so that there shall be a new world of righteousness, justice and peace”.

This language is the type of double-talk which has hoodwinked the Protestants of this country for close to a half century. It sounds like Christianity, which is most certainly opposed to the spirit of hatred and revenge, but it is in reality an unchristian declaration urging those who look to it for leadership not to make any declaration of the righteousness and justice of our cause as over against the gangsterism of the Axis nations.

The Federal Council believes that war is primarily a result of the profit system. According to it, this system is unrighteous and unjust and must be replaced by a non-competitive system, a type of Communism or Socialism, which they term the “Kingdom of God”.

Therefore, they do not say anything about the war, which they hold to be altogether evil, but place their em-

phasis on the socialistic, post-war world which they desire to establish. They give this new world order the title “Kingdom of God”, which is to them an altogether earthly conception. The majority of us are fighting for our way of life based on the profit system, with its freedom of opportunity and its equality of every individual in the sight of God and the law.

This body which talks so much about winning the peace is evidently not willing to help win the war. It can also be depended upon to do its best to see that we lose the peace in case the war is won, for this is what the establishment of what they term the “Kingdom of God” would mean.

"The Auburn Betrayal"

A Review

THE thoroughgoing analysis and indictment by Murray Forst Thompson, Esq., of the Auburn Affirmation, published serially in THE PRESBYTERIAN GUARDIAN under the title, “The Auburn Betrayal”, has been reprinted as an attractive booklet by the Committee on Christian Education of The Orthodox Presbyterian Church. We believe that members of The Orthodox Presbyterian Church should arm themselves with the ammunition of this booklet, in order to be able to combat those who still maintain that the Presbyterian Church in the U.S.A. is sound.

An added feature of the booklet—and one not found in the GUARDIAN'S installments—is the full text of the Affirmation, including the Note Supplementary, and a list of all the signers. The list of signers, prepared by the Rev. Robert S. Marsden, has been brought up to date by diligent comparison with the Minutes of the General Assembly of 1941. Names appearing in the original list of signers but not found in the current Minutes, or names appearing in the Minutes in a substantially altered form, have been marked so that the reader may ascertain at a glance whether or not any given minister is a signer of this infamous document.

The events leading up to the issuance of the Affirmation, the questions raised by the document, its attack upon the cardinal doctrines of Christianity, the efforts made by Bible-believers to deal with its heresy, and

the final elevation of the signers to positions of the greatest influence in the denomination, are dealt with clearly and completely.

The *Auburn Betrayal* is the fourth in the series of “Long Tracts” to be issued by the Committee on Christian Education. The price is 25 cents each, and orders should be sent directly to the Committee on Christian Education, Box 4038, Chestnut Hill, Philadelphia, Pa. (Please do not send your orders to THE PRESBYTERIAN GUARDIAN.) Those wishing to send copies to friends may accomplish this with a minimum of effort by simply sending a list of names and addresses, accompanied by 25 cents for each name listed, to the office of the Committee. The booklets will be sent out individually by the Committee.

—T. R. B.

"15C A WEEK" PLAN PROVING HELPFUL TO MISSIONS WORK

THE campaign of systematic giving to the missions committees of The Orthodox Presbyterian Church, developed under the slogan, “Fifteen Cents a Week Will Do It”, has proven an aid to the work of the committees. The report of the progress of the system is contained in a letter mailed on February 9th to the pastors:

You will be delighted to know that a very large majority of the pastors of our denomination have evidenced a sincere interest in the “Fifteen Cents a Week Will Do It” campaign. Knowing this interest, we have undertaken to keep you informed of the progress of the campaign to get every member of the churches to give at least a little something regularly, to missions so that the average contribution throughout the denomination may reach fifteen cents a week per communicant member.

You will be glad to know that every church but two has contributed something during the first forty-three weeks of the fiscal year. Ten churches have averaged at least fifteen cents a week per communicant member, while twelve additional churches have averaged more than ten cents a week per communicant member during that time. Only sixteen churches have averaged less than five cents a week per communicant member. . . . The whole denomination has made a fine showing, and I am pleased with the progress we are making toward the fifteen-cents-a-week goal.

Orthodox Presbyterian Church News

Presbytery of Philadelphia

GETHSEMANE Church, Philadelphia: The Machen League was reorganized on January 11th, with the following new officers elected for the coming year: Clarence Van Der Poel, President; Mrs. Jennie Brown, Vice-President; Miss Hazel Hetzer, Secretary and Treasurer. The spirit of those present at the organizational meeting was a good indication that the League's program would be greatly used of God in the work of the church. . . . To secure funds for the building program of the church the envelope system has been adopted, and each member has been asked to obligate himself to pay a certain amount each month. An envelope is supplied for each month of the year, and the church hopes in this way to erase its building fund's debt.

Knox Church, Philadelphia: The annual congregational meeting was held on January 21st, at which Mr. William Hood was elected to the office of ruling elder. . . . The mid-week prayer meeting group has finished its study of the Book of Acts and will now begin the study of the "Communicant Church Membership Course" which was written by the pastor, the Rev. George W. Marston, and published in THE PRESBYTERIAN GUARDIAN. . . . The Rev. and Mrs. Richard B. Gaffin added greatly to the usual interest of the missionary society at its last meeting. Mrs. Gaffin related some of their interesting experiences as missionaries in China and Mr. Gaffin showed motion pictures that had been taken on the field.

Faith Church, Harrisville: Ninety-nine persons helped to celebrate the church's fifth anniversary at dinner on January 20th. A program of addresses and music was followed by Mr. Gaffin's motion pictures and a talk about missionary work in China. Dinner was supplied by the Dorcas Missionary Guild from donations by the congregation. While in Harrisville Mr. Gaffin spoke to twelve groups, including the Sunday school and church at Harrisville and at Branchton, as well as children's groups of both churches, and rural Bible classes. The Harrisville grade school also invited him to show his motion pictures and to speak to the pupils about China. Thus about one

hundred children saw the pictures and heard the gospel message. . . . The Dorcas Missionary Guild is studying missionary lessons prepared by Mrs. Charles G. Schaufele, wife of the pastor, and also Rosalind Goforth's *How I know God Answers Prayer*.

Kirkwood Church, Kirkwood: Two profitable weeks of special evangelistic effort were concluded on December 21st, with the Rev. Calvin K. Cummings as evangelist from December 8th to 17th and the Rev. Professor Edward J. Young from the 18th to the 21st. An average of almost ninety persons attended each of the twelve evening services. Eight morning programs were conducted in district schools, and personal evangelism and visitation was carried on in the afternoons by the pastor, the Rev. E. Lynne Wade, and the visiting speakers. Nine persons made confession of faith in Christ as their Saviour.

. . . Shortly after the conclusion of the series of services, Mr. Wade, who had already been commissioned a chaplain with the rank of lieutenant in the U. S. Naval Reserve, was commanded to report for active duty on December 30th at the Naval Operating Base in Hampton Roads, Virginia, where he is now in training. On January 19th the presbytery dissolved the relationship between the pastor and Kirkwood Church, and appointed the Rev. Franklin S. Dyrness of Quarryville as moderator of the session. Mr. Dyrness conducted the morning service on January 25th and declared the pulpit vacant.

Bethany Church, Nottingham: Reports at the annual congregational meeting on January 5th showed three covenant children baptized, three adults dismissed to other orthodox churches, and a thirty-one per cent. increase in gifts during the past year. . . . A communicants' class is being arranged for the month of March. . . . A series of Sunday morning sermons is being preached on the Ten Commandments by the pastor, the Rev. Peter DeRuiter.

Knox Church, Washington, D. C.: Although efforts to procure a more adequate place of meeting have met with no success, the church and mission work are being fostered faithfully and enthusiastically. The large increase of population in Washington

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raises spiritual as well as housing problems.

Calvary Church, Middletown, Pa.: The congregation is rejoicing with the pastor, the Rev. Edward L. Kellogg, and Mrs. Kellogg over the birth of Susan Eleanor on December 18th.

Calvary Church, Willow Grove: Four new communicant members were received at the recent communion service. One hundred and sixty persons came from three states to attend the Quarryville Conference Banquet held at Willow Grove on January 9th. The Rev. Franklin S. Dyrness, executive director of the Quarryville Conference Association, was the principal speaker.

Grace Church, Middletown, Del.: Fourth anniversary services were held on January 25th. Three new communicant members, formerly members of the Presbyterian Church in the U.S.A., were received on reaffirmation of faith, and two covenant children were baptized. At the evening service the guest preacher was Mr. Edmund P. Clowney, Jr., and special musical numbers were rendered by Mrs. Clowney. . . . Mrs. Richard B. Gaffin addressed the Women's Missionary Society at the January meeting. . . . The Rev. Robert H. Graham, pastor of Grace Church, reports that the Pencader Church at Glasgow, Delaware, which has spent about \$1000 in fighting the property claims of the Presbyterian Church in the U.S.A., only to lose the battle, has decided to go back into the Presbyterian Church in the U.S.A. This church was under the pastorate of the Rev. Henry Welbon of the Bible Presbyterian Church and, according to Mr. Graham, "it was Mr. Welbon's bitterness against The Orthodox Presbyterian Church which turned them back in disgust to the Presbyterian Church in the U.S.A."

Covenant Church, Pittsburgh: Special services during the first half of February marked the fifth anniversary of Covenant Church. On February 1st the speaker was the Rev. Richard B. Gaffin, and on the following Sunday the Rev. Professor R. B. Kuiper. The Anniversary Fellowship Banquet was held on February 6th. From the 11th to the 15th, evangelistic services were conducted by the Rev. Edward L. Kellogg of Middletown, Pa.

Eastlake Church, Wilmington, Del.: At the annual missionary festival

the speakers were Mr. and Mrs. Gaffin, who addressed various age groups and classes at luncheon, during the afternoon, at two supper meetings, and again in the evening. . . . The congregation has pledged \$4500, payable within a year, toward the repurchase of the church property from the Presbyterian Church in the U.S.A. Of this sum \$1800 has already been paid. It appears, however, that the congregation cannot at present pay for the property because it is still the legal owner of it. When the chancellor issued the decree in favor of the Presbyterian Church in the U.S.A., the Eastlake trustees were enjoined from interfering with the use of the property by the Presbyterian Church in the U.S.A., but they were not directed to turn over the title. In the meantime, the Eastlake Orthodox Presbyterian Church was incorporated and the Eastlake Presbyterian Church corporation was dissolved. So now the legal title is vested in the trustees of a dissolved corporation. The lawyers are trying to devise some way of transferring the property to the U.S.A. presbytery in order that the presbytery in turn may be able to sell it to the trustees of the Eastlake Orthodox Presbyterian Church. . . . Two communicant members were received on February 1st and a young people's communicant class is preparing for admission at the March communion.

Presbytery of New Jersey

CALVARY Church, Wildwood: During the vacation of the pastor, the Rev. Leslie A. Dunn, the pulpit was supplied by Mr. Edwards Elliott, a senior at Westminster Seminary. Mr. Gaffin was the guest of the congregation on February 3rd. New members were received and one covenant child baptized at the communion service on February 8th.

Covenant Church, Orange: Eight new communicant members were welcomed on February 1st. Thirty-one persons from the church attended the banquet and rally of the Men's Committee of Westminster Seminary held on January 23rd in East Orange.

Presbytery of California

FIRST Church, Long Beach: Two communicant members were received into the church at the last communion service. The Rev. Henry W. Coray, stated supply, is preaching a series of Sunday evening studies on

the Sermon on the Mount. . . . The church has just completed its first year as a congregation of The Orthodox Presbyterian Church, and the total membership is thirty-three, including nine covenant children.

Beverly Church, Los Angeles: Mr. Malcolm Watson, a student at Westminster Seminary, was the guest speaker on Sunday evening, December 28th. . . . Seventy-five copies of *The Service Hymnal* have just been ordered, and are being paid for by individuals and by the various organizations of the church. . . . In the evening services the pastor, the Rev. Dwight H. Poundstone, has been preaching a series of sermons on the Inspiration of Scripture. . . . Eight young people of the church attended the Machen League Winter Conference at Acorn Lodge. A reunion of conference delegates was held on February 13th at Beverly Church, and Dr. Ned B. Stonehouse of Westminster Seminary was the speaker.

Covenant Church, Berkeley: The church suffered a great loss on January 20th in the death of a faithful member—Mrs. Jennie Hamilton. . . . The young people met recently at six-thirty in the morning to distribute a thousand copies of *The Home Evangel*, after which breakfast was served to all. . . . The pastor, the Rev. Robert K. Churchill, is giving an exposition of the Gospel of John in a series of Sunday evening evangelistic services. The members are working and praying to the end that these services may be used of God in the salvation of souls and the edification of the saints. . . . The ladies' study group is studying the Form of Government of The Orthodox Presbyterian Church in its regular meetings.

The Orthodox Presbyterian Church at San Francisco: Three communicant members and two covenant children were received at the recent communion service. . . . The Sunday school has had a sharply-increased attendance recently, partly as a result of Tuesday and Friday child evangelism classes held in the neighborhood. The Sunday school has grown from seventeen, little more than two years ago, to a recent record attendance of ninety-one. . . . The church has received a gift of one hundred hymnals from Dr. and Mrs. Ralph Byron, Jr. . . . A dozen members of the congregation devoted an hour a day to prayer for the church during the last three

weeks of January. This, together with the wide use of a prayer calendar similar to that used in the Berkeley church, has already brought much blessing to the work.

Presbytery of New York and New England

CALVARY Church, Schenectady: The annual congregational meeting was held on February 5th and reports were submitted from the Sunday school, the Machen League, the choir, the church social chairman, the treasurer, and the session. . . . The choir is rendering a musical program during the early part of March. . . . With the distribution of new duplex envelopes, the congregation has been asked to increase its pledges both to church support and benevolences.

Memorial Church, Rochester: The Rev. John J. DeWaard, pastor of the church, reports that arrangements are being made for the general assembly to be held in Rochester beginning June 2nd. A fifty-voice chorus will sing at each evening service, and there will be a banquet on behalf of Westminster Seminary. . . . On February 12th the choir of the church will hold its annual banquet. . . . The church has elected Mr. Herman Van Brummelen a ruling elder and Mr. Henry Schumaker a deacon, each to serve for a term of four years.

Calvary Church, Worcester: Due to repairs being made in the theatre building in which the church has been worshipping, the congregation is now meeting in the home of Mr. George B. Crippen, a member of the church session, and expects to continue to hold its services there for the next two or three months. Calvary Church will be host to the presbytery on March 31st and April 1st.

Presbytery of the Dakotas

CALVARY Church, Volga, S.D.: At a special congregational meeting held on January 27th, the Ladies' Aid served a buffet supper to the members. Steps were taken to reduce the mortgage by half this year by raising \$1500 for the building fund.

At Hamill, S.D., the Rev. Melvin B. Nonhof reports that attendance during January was better than a year ago, due largely to the mild weather. The Ladies' Aid contributed \$23.50 to the work of the Rev. and Mrs. Clarence W. Duff in their mission

field in the Colorado Rockies, and also collected a box of clothing for them. . . . The young people's work is suffering from the governmental rationing of tires, since long trips must be avoided. . . . One member of the church is serving in the army and several more expect to be called soon. . . . House-to-house visitation is now in progress.

The Rev. C. A. Balcom of Wilton, N.D., writes that sixty people crowded into the little country schoolhouse on January 25th to hear the choir of the Rock Hill Community Church and to listen to the proclamation of the gospel. Two days later the Women's Missionary Society held its meeting with about forty people present and a fine offering was given for missions. . . . Home Bible study is being encouraged among the members. A booklet is given to aid them in the study of the Gospel according to Luke, and a chapter is covered each week. Mr. Balcom helps them to answer the questions asked in the booklet, and hopes soon to have a great number engaged in this profitable study.

January 18th was Soldier's Day at the Second Congregational Church of Denver, Colorado, whose pastor is the Rev. W. Benson Male, a member of the presbytery. Twelve men from Lowry Field, Fort Logan and Fitzsimmons Hospital were entertained. After attending the morning service, they were guests in the members' homes for dinner and throughout the afternoon. The young people's meeting, held at 5.30, was followed by a social hour in the church rooms, at which time refreshments were served. After the evening service the men were taken back to the various camps. Most of them were from eastern seaboard states, and several denominations were represented. The church felt greatly honored in having the soldiers as guests, and did its best to make the day both pleasant and profitable. One Sunday each month is to be given over to this work.

Aurora Church, Aurora, Neb.: The missionary society celebrated its fourth anniversary in January, at which time the 1941 officers were re-elected: Mrs. R. W. Soll, President; Mrs. C. A. Kemper, Vice-President; Mrs. Dave Myers, Secretary and Treasurer. . . . The Saturday Catechism Class was resumed on January 24th.

Jennings Church, Omaha, Neb.: The congregation and its pastor, the Rev. Robert B. Brown, are thankful that the church building is now completely paid for, although a slight fire on January 4th necessitated the installing of a new furnace and the re-decorating of the auditorium. This throws the church temporarily into debt again, but it is believed that the new equipment and decorations will

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greatly improve the property. . . . The Sunday evening community hymn service, followed by the sermon, is well attended by the young people. Sunday school attendance remains about seventy.

The Logan Fontenelle Chapel is showing good progress, although the ministrations formerly given by the Rev. Jack Zandstra are much missed. A Wednesday night catechism class for about fifteen young people is conducted by Mr. and Mrs. den Dulk. Sunday services have been well attended and new chairs have been purchased. Sunday school attendance is about forty.

The Goff Terrace Mission is located in a needy section of East Omaha. The Sunday school numbers about twenty. A group of twelve young people is memorizing Scripture and studying the Shorter Catechism on Friday evenings. On Friday afternoons the Rev. Robert B. Brown teaches Bible lessons at the near-by Pershing School and attendance varies from twenty to one hundred. On January 25th a young girl who has been regularly attending the mission Sunday school confessed her faith in Christ as Saviour.

Faith Church, Lincoln, Neb.: On February 10th the congregation voted unanimously to purchase a church property formerly leased by a Lutheran church and located at 40th and Randolph Streets, in a growing neighborhood. The total price of the property is \$2250, and the terms include a down payment of \$1000 and the re-

mainder due within eight months. Dr. James B. Brown, pastor of Faith Church, reports that the congregation will take immediate possession and that the first services in the new building will be held on February 15th. An invitation is extended to all in the Lincoln area to visit the church.

SPEAKERS ANNOUNCED FOR WESTMINSTER CONFERENCE

THE program of the Westminster Theological Seminary Conference on the Christian World Order, to be held on April 15th, 16th and 17th in the Philomusian Club, 3944 Walnut Street, Philadelphia, has just been published and copies may be obtained by writing to Westminster Seminary, Chestnut Hill, Philadelphia.

The opening address will be delivered at 8 P.M. on April 15th on "The Source and Authority of the Christian World Order". The speaker will be the Rev. R. J. G. McKnight, Ph.D., D.D., President of the Reformed Presbyterian Theological Seminary, Pittsburgh. On the following afternoon, the Rev. John C. Blackburn, pastor of the West Columbia (S. C.) Presbyterian Church, will discuss "The Relation of State and Church Today". In the evening a forum, led by all four speakers at the conference, will consider "Christianity and Democracy". In the afternoon of April 17th "Christianity and Public School Education" will be discussed by the Rev. Professor R. B. Kuiper, Chairman of the Faculty of Westminster Seminary. The concluding session, on the evening of the same day, will be addressed by the Rev. Henry Schultze, President of Calvin College, Grand Rapids, on the subject of "Totalitarian Christianity".

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